

A ^{694. f. 1.}
SERMON
Preach'd before the
QUEEN,
AT

St. JAMES's Chappel,

On Wednesday, January 30. 1711-12.

BEING
The Anniversary of the Martyrdom
of King CHARLES I.

By Pawlet St. John, A. M. Rector of Totton,
and Chaplain to the Right Reverend Father
in God, George, Lord Bishop of Bath and
Wells.

Printed by W. B. for J. B. at the Rose in Ludgate-Street.

LONDON.

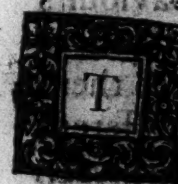
Printed by G. J. for JONAH BOWYER,
at the Rose in Ludgate-Street. 1712.

Our Saviour's answer, the Wickedness of their
Hearts; and therefore unwilling to entertain
them on the subject any longer than was ne-
cessary to remove their error, and expose their
hypocrisy.

and bids them read in the Law upon whom
they were to pay it. *T*he Law was
not of man, but of God, and it was
not of the Jews, but of the Lord.

MATTH. xxii. and Part of
the 2^d Verse.

*Render therefore unto Cesar, the Things
that are Cesar's; and unto God,
the Things that are God's.*



THESE Words of our Saviour were
an Answer to a Question insidiously
propos'd, and a great Disappoint-
ment to the Malice that suggested
it.

To dispense with the Allegiance exacted by
the Emperor, was offensive to the *Herodian*;
to declare it in his Favour, was obnoxious to
the *Pharisee*; and therefore, the better to in-
tangle him in his Discourse, and draw from Him
such an Answer, as must inevitably expose
Him to the Zeal of the *Jew*, or the Power of
the *Roman*, they industriously send out of each
Party to consult Him, whether it
were lawful to pay Tribute unto Cesar.

Ver. 17.

Our Saviour perceiv'd the Wickedness of their Hearts; and therefore, unwilling to entertain them on the Subject, any longer than was necessary to resolve their Doubt, and expose their Hypocrisy, He contents Himself with referring them to the Tribute Money they disputed, and bids them read in the Inscription to whom they were to pay it. There Cesar was acknowledg'd Supreme in the Empire, and Protector of its Commerce; his Image and Authority had, for many Years together, pass'd current in their Payments, and left them without Scruple in their Submission to a Government, so long before obtain'd by Conquest, and settled by Possession. *Render therefore unto Cesar, the Things that are Cesar's*: Some Things, it seems, there were in Our Saviour's Allowance, belonging unto Cesar, as well as others unto G O D. And farther, to let them see, that both these Obligations, tho' different in themselves, were yet consistent with each other, He goes on in the next Words, and pronounces them inseparable: *And unto G O D, the Things that are G O D's.*

And now, what our Saviour in my Text hath so solemnly joyn'd together, *Let no Man hereafter presume to put asunder.* The Religion and the Loyalty of a Christian are inseparable; the Duties we owe to G O D and His Vicegerent are of the closest Alliance; they are born, and bred, and grow up in us together,

ther, and give a natural Support and Assistance to each other: But then, 'tis dangerous to divide, 'tis impossible to oppose them, without destroying our Obedience, and either incurring the Guilt of *Treason* against the one, or of *Apostacy* from the other.

That therefore, we may bring the Traitors of this Day, unto an open Shame, and, which were more to be desir'd, their Children to Repentance, and ourselves, as it becomes us, to a just Abhorrence of what those acted with so much Wickedness, that only these can defend it with greater, give me Leave, in this Discourse,

First, To show you, how religiously they fulfill'd each Part of this Command; how they render'd unto Cesar, the Things that were Cesar's; and unto GOD, the Things that were GOD's: And

Secondly, To draw a proper Reflexion or two from what shall have been said, and humbly represent the Use we are to make of it. And,

I. Of those Things we are to render unto Cesar, the most considerable of all others, because inclusive of the rest, is *Submission to his Authority*.

And this, indeed, is no more than what the common Laws of Nature, and of Nations, what the Peace and Subsistence of Society

amongst Men, and the very Notion of Government, requires that we should pay him. For, tho' many may have disputed about the Forms of Government, and the Original or Extent of the Power that Supports it, yet all Men have agreed, That *Governments* without *Power*, and *Power* without *Obedience*, are Contradictions in themselves, and destructive of the Notions we have naturally of these Things. Religion goes farther, and both explains, and enforces these Duties on the Subject. To show us what Obedience we must render unto *Cesar*, it acquaints us with his Character, whose *Image* He bears, and whose Person He represents: That it is *GOD* that

Rom. xiii. 7. made Him, and not we ourselves.

And, therefore, that the Laws which He decrees, and the Power by which He acts, are not to be receiv'd, as a Creature of the People, but to be reverenc'd; and submitted to, as the *Ordinance of God*. By the same Religion also, may *Cesar* be instructed in the

Ver. 15. Extent of his Commission, and his Subjects directed in the Measures of their Obedience. In all things

lawful we are ready to obey him, *not only for Wrath, but also for Conscience-sake*. In those things only, where *GOD* has laid a Reserve on our Obedience, we may deny it unto *Cesar*; if, yet, in these Cases also, the bare Suffering of

his Will (which is evermore our Duty) be not properly to obey it.

But little will the Patrons of Rebellion find in the Doctrine of our Saviour, or the Practice of His Followers, to support those Principles, which my Text alone, not to mention any other, has abundantly confuted.

The Sov'reign CHRIST there commands them to submit to, was a Prince, we may observe, of a different Religion, and of another Country: The Pharisees, to whom He enjoins it, a People of all others most impatient of his Empire, and who, if any, might have pleaded an Exemption from his Government.

With better Grace than others since have done, these Saints might have insisted on the Rights and Privileges of a Free-born People: For sure, if any Nation under Heav'n can think it hath whereof in this respect to Glory, They were: Of the Seed of Abraham, which had never, as They boasted, *been in Bondage unto any Man*, and of the Stock of the Messias, whom all Men should obey: They too might have insisted on the Righteousness of the Sect by which They were distinguish'd, on the Strictness of their Purity, and the Measure of their Holiness; on their Fellowship, as They term'd it, and Communion with their God, and on the Titles They familiarly

John viii.
33.

familiarly delighted to be call'd by, of His Precious, and Elect.

But our LORD, by His Behaviour on this Occasion, has convinc'd us, That neither the Wickedness of the Prince, nor the Godliness of the People, neither the Liberties of Nature, nor the Privileges of Grace, can give unto Subjects a Dispensation from Allegiance, much less, as some have argu'd, a Title to Dominion.

What then must we think of that unruly Spirit, which so outrageously prevail'd in the Children of Disobedience, till from one Degree of Wickedness to another, it went on at last to make itself drunk with the Spoils of GOD's Church, and with the Blood of His Anointed? A Spirit, which if any the strongest Ties of Nature, of Allegiance, of Religion, or of Gratitude, if the Vertues of a Prince, or the Happiness of a People, if Oaths, or Vows, or Protestations, could have restrain'd, ev'n these would have restrain'd it.

Indeed, when we reflect on so prodigious an Event, so far beyond the Examples of former Ages, and the Imitation, we hope, of those that are to follow, where the Guilt was almost as universal as the Misery, in so general a Concurrence of Wickedness in some, and of Infirmities in others, what one particular Sin prevail'd above the rest, is not easy to determine.

termine. But, whatever might contribute to the Progress of those Mischiefs, the Original of them all may too justly be ascrib'd to an irreverence for Majesty, and too great a Disregard to the Duties of Submission. Here, here it was, in the Ruins of Religion, and those good Old Principles of *Christian Allegiance*, and of *English Loyalty*, so long the Glory of our Church, and the Safety of our Government, that these *Workers of Iniquity* too skilfully establish'd the Beginnings of their Guilt, and the Foundations of our Misery.

No sooner had they broke these Bonds asunder, and cast away these Cords from Them, but They found themselves at liberty to take Counsel together against the LORD, and against His Anointed. When once They had persuaded themselves, and others, that to Resist was lawful, They more easily convinc'd them, that to Rebel was necessary. From poysoning their Principles, They successfully went on to corrupt them in their Affections; possessing the Minds of the Fearful with Danger, and the Jealous with Discontent, and applying, with much Artifice, to their Passions and Credulity, those Suggestions which might render them most impatient of the Old Government, or most eager for a New One.

Here,

Here, therefore, let us fix the Rise of their Rebellion, not, as some, from the Date of their Commission to a General, but from the Moment that they began to be Disloyal upon Principle. The guilty Arms They came afterwards to engage in, were properly *defensive*; defensive, I say, but not, as They pretended, of the *Liberties* of the People, but of their Encroachments on the Sov'reign; taken up to maintain that Treason in the Field, which They had practis'd in the Senate; taken up to make good the Style of their *Petitions*, and the Tumults of their *Remonstrances*, and not to be laid down, till They had *destroy'd* that Power, which, by repeated Usurpations, They had insulted and oppress'd.

Even the Crimes, and the Parricide of *THIS* execrable Day, *THIS*, the Master-piece of their Treasons, and the Consummation of their Villanies, even *THIS* was too naturally the Consequence of those Principles, which they appear'd betimes less tender to conceal, and were grown by degrees ev'n forward to discover. War, and an Army they had rais'd upon their Sov'reign, even then, when They presum'd to style themselves his Subjects: They had fought him in his *Name*, and defeated him by his *Authority*: What follow'd after This will more easily

easily be accounted for. To imprison Him, when subdu'd, was but the Right of Conquest; to insult Him in his Chains, was but the Rudeness of their Victory; to murder Him, when depos'd, for Treason against THEIR MAJESTY, was but an Act of their Prerogative, and no immoderate Exercise of the Sovereignty They had assum'd.

So fatal is the Tendency, and so natural the Progress of those Mischiefs which arise from what our Forefathers call'd the Doctrines of *Rebellion*, but what others, in our Days, have not scrupled to enjoin as the DUTIES of RESISTANCE. The Duty of Resistance? A Sound not heard before by *English* Ears, or in a Christian Country! A Language this, from which the most Barbarous of Subjects had hitherto abstain'd, under the Smart of Oppression, and in the Heat of their Resentments, Force, Extremity, Necessity, They may have call'd it, but DUTY is a Name of more Modern Application, and never, till of late, suspected to belong to it. A New Commandment, therefore, have we from them, in the room of another, which They have long ago transgress'd, and made void by their Traditions; but a needless Commandment sure, if not dangerous, to a People not forgetful of their Liberties, and of themselves, we know, but too ready to fulfil it.

So gave They unto Cesar, the Things that were Cesar's; and to shew you, how to their Blood-guiltiness they added Sacrilege, and to their Rebellion Hypocrisy, it may not be improper to consider in the next Place, how They gave unto God also, the Things that were God's.

And here, after what hath already been observ'd, concerning the Guilt of their Rebellion, and the Heinousness of their Parricide, it seems needless to enquire, by what Spirit They were acted, and in whose Cause They were engag'd. *The Works of Men,* when transported to such Violence, *worketh not,* we may believe, *the Righteousness of God.* But the Murder and Rebellion are Sins in themselves most hateful unto God, and Instruments of all others most unapplicable to His Service, a Zeal for His Glory was pretended to accomplish them, and the Colour they made use of to justify them, when accomplish'd. For God against the KING was the Style of their Engagements: For God against a KING, DEFENDER of His FAITH, and most jealous of His Honour: For God against a CHURCH, which acknowledg'd Him in Truth, and worship'd Him in Purity.

By

By the Title of their Arms one would have thought, they were religious; and by the Zeal of their Soldiers, that they were marching against Infidels, in Defence of the Cross, or to the Rescue of the Sepulchre.

Which therefore of G O D's Rights had the Government oppress'd, or to which did these Reformers restore Him by subverting it? Was it to re-instate Him in the Possession of His Attributes? Our Church assum'd not, we know, to be infallible. Was it to set us free from the Encroachments of Supremacy? Of ourselves, they knew, we had solemnly renounc'd them. From Superstition? We had reform'd it. From Idolatry? We abhorr'd it. Was it then, as they pretended, to give Liberty to Conscience from the Arbitrary Impositions of blind Faith, and implicit Obedience, which our Church, of all others, was the farthest from enjoining, and not rather a Dispensation from Obedience to those Laws, which both Scripture and Antiquity had oblig'd Her to declare for?

How far this Innovating Spirit would proceed, if not seasonably restrain'd by the Censures of Authority, was betimes foreseen by the Vigilance of a Prelate, who liv'd himself to be a Witness of its Rage, and to fall at last a Monument of its Cruelty. Too well he understood the Workings of that Spirit; not to
see,

see, that the Cry for a farther Reformation,
was but Clamour against the Present, and ev'n
the Artifice of THOSE who had condemn'd
us for reforming. Early he was

Matth. xvi. aware of *the Leaven of the Pharisees,*
6.

how it mix'd and work'd in the
Scrupulous and the Confident, *until the whole*
was leaven'd into Sourness against Ceremo-
nies, and Disgust of the Authority by which
they were establish'd. With Anger he beheld
the Boldness it advanc'd to, under the Conni-
vance at least of his unactive Predecessor; An

Angel of our Church, too like that of
Rev. iii. 1. *Sardis, who had a Name only that He*
lived, and was dead: How, whilst

He slumber'd, and slept, the Enemy came, and
with unpunish'd Liberty scatter'd round the
Seeds of Faction and Calamity.

But so soon as he perceiv'd that Infection
was gone out, and the *Plague began to be great*
amongst us, the holy Man stood forth with the
Indignation that became Him, to *strengthen,*
if it might be, *the Things that remain'd,* and
were ready to die. Very zealous therefore was

He for His G O D, and tho' instead of
making an *Atonement* for the People,
Numb. xxv. 13. His Death brought down more An-
ger upon Israel, yet His Labour and

His *Patience* shall be accounted to Him for
Righteousness by all Posterities for evermore; and
amongst

amongst other His good Deeds, this also be remember'd, which He did and suffer'd for the House of His GOD, and for the Offices thereof. Neh. xiii. 22.

So the Plague ceased not, but under the Pretence of Zeal for GOD's House, continued to devour it, till His Priests were voted as Antichristian as His Altars, and His Revenues themselves pronounc'd to be ungodly, till reform'd by Sequestration, and more piously applied to be the Price of Sacrilege, and the Instruments of Rebellion. Psal. lxi. 9.

So gave They unto GOD also the Things that were GOD's, and to make Him some Compensation for invading what were His, they assign'd Him many others in which He had no Part, and which by the Image and Super-scription appear'd to be their own.

Very forward they were on all Occasions to compliment Him with the Command of their Armies, and with the Honour of their Victories; very thankful to His Spirit for the Gifts of Incoherence, and the Graces of Hypocrisy; ascribing to His Assistance the Tedioufness of their Prayers, in which He had no Pleasure, and the Blasphemies of their Devotion, which He utterly abhorr'd. Ev'n the Glory of this Day They were contented to divide with Him; and to entitle Him to a Share in it, They fear'd not to pronounce Him an Accomplise in their Parricide.

GOD

GOD heard all the while the Babblings of their Teachers, and the Blasphemies of the Multitude, and saw that it was time more openly to declare Himself, and to disown the Cause with which they had bely'd Him; And, therefore, to let them see, that He had not, as They suggested, forsaken His Anointed, He caus'd His Grace to shine out in the Sufferings of His Servant, and His Glory to appear in the Confusion of His Enemies. When many ev'n of those, whom the Misfortunes of His Life had tempted to desert, or dispos'd to censure Him, were, by the Wonders of His Death, prevail'd upon to acknowledge, that surely,

Matth.
xxviii.

this was a righteous Person; And, as soon as they beheld the Ruins of the Temple, and the Shakings of the Government, and the Darknes at Noon-day which so surprizingly attended it, They laid their Hand upon their Breast, and said one to another, We are verily guilty concerning this our

Gen. xlii.
21.

Sov'reign, in that we saw the Anguish of His Soul, when He besought us, and we would not hear; and, therefore, this Distress is come upon us.

Who then shall lay any thing to the Charge of GOD'S ANOINTED? It is GOD that justifieth; Who is He that condemneth?

Rom. viii.
33.

Now

Now know we, that the Lord hath fa-
voured His Anointed, that He hath heard His
Prayers, and fulfilled His Prophecies, by resto-
ring with His Posterity the Laws and Reli-
gion we had wantonly departed from, and by
His still vouchsafing to continue and preserve
them under the Government of a QUEEN,
in whom the Crown and the Vertues of the
Martyr are Hereditary.

And now, after all that is come upon
us for our evil Deeds, and for our ^{Ezra ix.} great Transgression, seeing that our
God has punished us less than we deserve, and
hath given us such a wonderful Deliverance as
This, should we again break His Commandments,
and join in Affinity with the People of these Abo-
minations, would He not in Reason be angry with
us, do we think, until He had utterly consumed
us, so that there should not be, as be-
fore, any Remnant, or Escaping? ^{1 Cor. x.}
These things, we must believe, hap-
pen'd to us for Examples; and were design'd,
by Providence, to admonish and instruct us;
to the intent that we should not lust after Change
of Government, as They also lusted; neither
murmur against our Sovereign, as some of them
also murmur'd, and were destroy'd of the Destroyer.
And sure, when we reflect on the Follies and
the Punishment of those that were before us,
and the Tendency of those Principles which
miss'd

miss'd and ruin'd them, if yet we
 Gall. iiii. 4. have not suffer'd so many things in
 vain, our Religion will engage us to
 renounce them in ourselves, and our Safety
 will require us to take heed of them in others.

'Tis but reasonable to believe, that many
 of our Ancestors, had they soon enough fore-
 seen to what Excesses it would carry them,
 would more carefully have abstain'd from those
 Principles of Government they came afterwards
 to declare for. Many of them, we know, with-
 drew upon their doing so, and repented, we
 may hope, of the Evils They had concurr'd
 in: Mistake and Prejudice may account for
 the Lengths to which others were transported,
 and even Rage and Despair plead something
 for the Obstinate: But for any in our Days,
 coolly, and at this Distance, to justify the
 Grounds, and applaud the Consequences of so
 monstrous a Rebellion, this sure, is to out-go
 the Madness of their Fathers, and roundly to
 fill up the Measure of their Iniquities.

What Fruit, if we may ask them,
 Rom. vi. 21. had their Fathers in these things,
 whereof we could wish They were
 even now asham'd? What Form or Comeliness
 was there in any of those Models They capri-
 ciously introduc'd, that we should again desire
 them? To what purpose serv'd all their Experi-
 ments on the Constitution, but to convince us

of

of their Vanity, and to shew us, that the Scheme of a Government without a King, and of a Church without a Bishop, was equally impracticable.

And now, that they have tried all others to the utmost, what remains, but that they join with us, in holding fast that which is good, that which the Laws of GOD have declared to be most excellent, and the Genius of the People has demonstrated to be necessary.

But, if They still perversely will go on to follow the Generation of their Fathers; and will never see Light, They must forgive us, in the mean time, if we treat them like Men: we dare not much confide in, with as great a Charity as may be for their Errors, but with some Prudence also, and Caution for ourselves.

And may These PATRIOTS come again to be admitted into the Counsels of our State, and the Confidence of our Princes, if ever They forgot to betray them in the Bed-chamber; or to oppose them in the Senate. May They be again saluted the Guardians of our Altars, if ever They were known to approach them, but for Sacrilege; or to kneel at them, but for Interest. May They be again entrusted with the Execution of our Laws, and the Protection of our Liberties, if ever They

made use of Power but to oppress, or of Au-
thority but to persecute.

'Tis true, should They again de-
Joh. ii. 19. *stroy this Temple, and demolish this*

Establishment, the G O D whom we
serve, is able in three Days to raise it up again.
But G O D has vouchsaf'd us one Miracle alrea-
dy, and it were dangerous to tempt Him, by
making a new one necessary.

Let us rather, as it becomes us, by a watch-
ful Zeal and Concern for our Establishment,
work together with our G O D, and by caring
for it ourselves, engage Him to protect it:
From the things which we enjoy, let us learn
to be thankful; and obedient, at least,
Heb. v. 8. *by those which we have suffer'd.* Let

Gal. v. 1. *us stand fast in the Liberty with which*
G O D hath made us free, and not en-

tangle ourselves again with the Yoke of that
Bondage from which we are deliver'd: As free,
but not using our Liberty for a Cloak of Mati-
ciousness, or as an Argument for rebelling.
From the Doctrines of that Church which has
taught our QUEEN so well to govern, may
we, who are Her Subjects, be instructed to
obey; and from the Example of our QUEEN,
to give unto the Church also the things that are
Hers. Instead of disputing how far we may

resist, with religious Loyalty, let us
Rom. xiii. 7. *render, as we are bound, unto every*

one their due; Fear to whom Fear, Tribute to whom Tribute is due, Honour to whom Honour: Double Honour to those, whom the QUEEN Herself delights to honour, and whose Care for the Publick bear witness, that they deserve it. And as a Pledge of our Allegiance to the most excellent of Governments, and of inviolable Affection for the best of Churches, let us heartily abhor, let us heartily express our Abhorrence of, those Principles, which wantonly turn Religion into Rebellion, and Faith into Faction.

On this Day, more especially, by the Disloyalty of our Ancestors, so fatal unto both of them, let us carefully put away all *Leaven from our Houses*; observing Exod. xij. 15. it, as often as it returns, with a due Regard to the Vertues of the Martyr, and the Malice of His Murderers; with Sorrow for their Sins, who unjustly were His Enemies, and with Shame for their Unfaithfulness, who under the Shew of Friendship, either lazily defended, or perfidiously betray'd Him.

And now, O GOD! the Great, the Mighty, and the Terrible GOD, let Neh. ix. 32. not all that Trouble, we beseech Thee, seem little in Thy Sight, which did, as on this Day, come upon us, on our King, and on our Princes, on our Priests, and on our Prophets, on our Fathers, and on all this People. But if the
Cry

Cry of that innocent Blood, which nothing but the Merits of Thy Son's can expiate, demands new Vengeance, before it can be satisfy'd, let us fall into Thy Hands, for Thou in Thy Judgments thinkest upon Mercy: But never, O never! may our own Fellow-Subjects be permitted any more to be the Instruments of our Slavery, nor *Jerusalem* itself the Seat of our Captivity.

For Thy Name's sake, O LORD by which we have been call'd, for Thy Temple's, where we worship Thee, O! give not up Thine Heritage again to such Reproach; but preserve Thy Church from the Madness of their Zeal, who would ruin by reforming it, and Thy Name from those Hypocrites, who fear not to advance Thy Kingdom by rebelling, and Thy Glory by blaspheming Thee! And from all the sad and terrible Effects of religious Rage, pretended Moderation, and independent Loyalty, such as afflicted our Fathers, or may threaten our Posterity, Good LORD deliver us! And let all the People of this Church and Nation, let all the true Lovers of our QUEEN and Country, say, *AMEN!*

F I N I S.

Books printed for Jonah Bowyer, at
the Rose in Ludgate-Street, near the
West-End of St. Paul's Church.

Quatuor Orationes Habita in Sacello Coll.
Divi Johannis Evang. in Academia Can-
tabrigiensi, coram Reverendo admodum
Praefecto, Sociis, Reliquaque ejusdem Collegii Ju-
ventute Academica. Authore Pawlet St. John,
A. B. Cantabrigia, Typis Academicis.

The Promise and Advantages of Christ's
Presence with his Church. A Sermon preach'd
before the Reverend Archdeacon and Clergy
of the County of Bedford, at the Visitation held
at the Town of Bedford, on the 27th of April,
1710. By Pawlet St. John, A. M. Rector of
Telden, and Chaplain to the Right Honoura-
ble Pawlet Earl of Bolingbrook. Publish'd at
the Request of Mr. Archdeacon and the Cler-
gy.

The Wisdom of Integrity. A Sermon
preach'd at St. Saviour's Southwark, for the Re-
verend Dr. Henry Sacheverell, on Sunday, May 6.
1711. By Pawlet St. John, A. M. Rector of
Telden, and Chaplain to the Right Honourable
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Orator Orationes Habiles in Sacello Coll.
Dion. Johannis Evans. in Academia Cant.
Insuper, eorum Reverendis administrant
Professo, Sociis, Religiosis etiam Collegiis, et
cunctis Academicis. Autore Pawlo St. John,
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